THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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Something for the Heart, &c.

(*Continued from page* 101.)

Sec. 6. *God! Jehovah!*—At the bare sound of this most holy and most exalted *Name*, all that are able to do so, ought to fall prostrate in deepest adoration! All ye of Adam's race rejoice thereat exceedingly and return thanks in the dust! All ye that have breath sing His praise and shout aloud for joy!—*God! Jehovah! Creator! Preserver!* Seems it not as though the mere sound of this name overawed and pervaded us with joy unutterable!

But what *is* God?—Be still! Cease to enquire! Live in Him! Enjoy Him! Love Him! But by no means enquire *what* He is. *This* question stands at the head of those that, in this world at least, *must* remain unaswered. The catechism indeed presents us a list of God's attributes and works. Doubtless a noble, choice and useful collection of great and glorious truths! Moreover the Holy Scriptures, the source from whence these truths are drawn, bears an ample testimony concerning God, his works and his attributes. All these records *speak* of God; they treat of Him, correctly, ably and gracefully; yet the whole of their testimony does not tell us *what* He is. Even Christ himself, who alone was competent to solve the problem, gives us no further information on this head, than that God is a Spirit; and this of itself affords a most conclusive evidence that all of Adam's race, without exception, are incapable of comprehending more than this. The essence of God is therefore to us incomprehensible and inexpressible.

Of all the arguments I ever read on the subject, none gratified me more than the answer one gave to the prize question: "What is God?" proposed by a famous society of literary characters, who also received the premium attached to it. It ran thus: "He that would attempt a definition of God, must be God himself." Well and truly said—every

thing stated, that a man can say on the subject! *God is God!* A more correct definition of His essence none can give, except Himself.

The most comprehensive information God saw fit to impart to us concerning Himself is contained in that delectable, transporting word: *God is Love!*—all spirit and life—full of virtue and comfort—breathing hope and joy. So much the poor human heart can comprehend, and every believing mind, sensible of its wants, receives it in humility, reverence and awe; at the same time with a longing desire, with all its might, as the most needful and essential thing, as the most glorious treasure—infinitely more precious to him than all the wealth in the world.

God is love! This truth we discover whithersoever our eyes, ears or thoughts direct our attention. The creation and preservation of all things is a constant witness of this most precious of all truths. There where it displays itself in the plainest, clearest, most consoling and most glorious manner, we ought chiefly to look for it, acknowledge and enjoy it, viz: in *Jesus Christ.* From Him, His person and His works beams forth upon us with the brightest, mildest, most penetrating and animating rays, that all reviving and soul-enlivening truth: God is *love*, the original source of love—*love itself.* For this reason the person of Christ is of such consequence—so indispensable to us, that we ought to study his character intensely and endeavour to enter into it as far as practicable, since all what Christ is, spake, did and suffered, corroborates that ever charming truth: God is love!

Sec. 7. "Why did not God *prevent the fall of our first parents?* Could He not have exerted his power for that purpose?" A question frequently propounded, but never satisfactorily answered. I also freely confess myself as little qualified as others to give a definite answer.—Now if I had reason to suppose that God would consider it of too forward a nature on my part, I would say: "let us keep silence before Him. It behoves not us inquire, why God has done some things and left others undone. He is the Creator—we are but creatures. He knows why? and for every thing has a sufficient cause. 'Tis our's humbly to adore His will and pleasure, although we cannot fathom, not as much as even understand his designs. But since the fall of Adam concerns *us* more immediately, I believe God permits us to ponder on the subject as profoundly as we are able. I do therefore not consider the above an impertinent question and shall venture my conjectures on the same.

It is my opinion that possibly a number of events transpired betwixt the period of the creation of the world and the fall of man, which have not been recorded. God created man in His own image, a being that was to resemble Him. Man accordingly received an essential something from and out of God Himself, which rendered him like unto his

Creator and caused him to appear to all the other created beings as bearing the image of God. This divine something, infused into the heart of man, thoroughly fitted and animated it and exercised a governing influence over his soul and body, insomuch; that he could reason, speak and act similar to his Creator, in righteousness and holiness, and was of course consummately happy. On this account, and by reason of of man's intimate familiarity with God, all other creatures beheld him elevated far above themselves; for not even an angel had been created to bear the image of God. Satan, the declared enemy of God, envied man on that account, and devised the plan of precipitating him from the summit he occupied, of reducing him to a level with himself, and thereby most sensibly mortifying God. For this end, he endeavoured to seduce man into acts of disloyalty.

We presume that he failed in his first attempts. Mortified by the disappointment, he stood before God, which notwithstanding his apostacy and expulsion out of heaven, he was at times permitted to do, and still is, inasmuch as he acts the part of an accuser of believers. God then upbraided him for his fruitless attacks on man, and commended man's steady loyalty. Satan replied,—in a manner similar perhaps to what he afterwards did in the case of Job,—that fidelity ceased to be a virtue when subject to no prohibition, and when transgression was of course impossible. Let God but impose a *prohibition* of any kind on man, then he would presently discover to what lengths his loyalty would go. An answer suited to the justice of God and the dignity of man, must be rendered to such a challenge on the part of Satan. The enemy's request might well be granted—there was no risk attending it; man had sufficient strength in himself to be and to remain faithful; all depended on his free will, which his Creator had gifted him with. To recall this gift, and *compel* him to remain faithful, would not answer, since in that case, he would instantly have ceased to be *that* man, God had designed him to be, inasmuch as the free will of man forms an essential part of humanity. But there was no need to rob him of this quality, because if he *chose* he *might* remain faithful.

The divine prohibition was accordingly given him, not to eat of the fruit of a certain tree, together with a clear annunciation of the consequences, which would unavoidably attend the transgression of the interdict. Man was therefore sufficiently well instructed. Satan next appeared in the capacity of a tempter. Man might resist and defeat him; for which purpose he was armed with the same weapons, wherewith in after ages the man Jesus defeated the same tempter, i. e. the express Word of God. Here man could freely choose between fidelity and infidelity; God *would* not forcibly compel him to remain faithful;

nor *could* Satan compel him to become unfaithful. Man, gifted with free will made his choice—and unfortunately chose infidelity. He fell—and fell as low as he had been apprized beforehand that he would.

Let me repeat that I value what has been advanced, no further than my own supposition, while discovering nothing impossible nor improbable in it. In yonder celestial world, God will inform us of its correctness or incorrectness. Till that period arrives, let us not dispute about the matter. Let it suffice us to know, that we are fallen human beings; sinners wholly corrupt from our mother's womb, standing in need of a Redeemer; a truth this, which no rational man doubts, nor unless he be without sight and feeling, *can doubt*.

[*To be Continued.*]

Persecution.

The Jewish Expositor contains a communication from Hoff, dated Warsaw, Oct. 3, 1827. The bitter hatred which is cherished by many of the Jews against any one of their body, who evinces any leaning towards Christianity, is most awful, and affectingly exemplified in the following statement. It is a remarkable sign of the times, that Jews are persecuted and become martyrs for Christ's sake.

The account is extracted from Mr. Hoff's Journal, during a journey which he took in the neighbourhood in company with Mr. D. Goldenberg.

On the 20th May, 1827, we were visited by a young man, an Israelite, whose object was to inform us that he had resolved to become a Christian, and how much he had suffered in consequence. Though he appeared to possess but little knowledge, yet his motives seemed to be pure. He is descended from the renowned family of Chasidium, and is about twenty-three years of age. Some time ago he was instructed in Polish, and read a prayer-book in that language, by which means his mind became influenced towards the Christian religion. At length he became decided, and was received into a cloister. Soon after, however, he was taken away by some Jews by main force, one evening when walking near the cloister alone, and imprisoned in a cellar, where he was kept a considerable period, enduring many sufferings, none of his friends knowing what was become of him. At last he found means of informing the police of his miserable state—obtained deliverance, and was brought again to the cloister. A second time he was way-laid and forcibly seized by the Jews, who removed him to a renowned rabbin of the Chasidim, at V——. There he was kept, and partly compelled

to marry a young Jewess, and furnished with a Jewish teacher, who was to direct him in the study of the Talmud. But when he came again to S. he manifested his former love to the Christian religion, and was brought, in consequence, once more into trouble. A Polish woman was suborned by the Jews to bring a severe charge against him, in consequence of which he was condemned to be put into irons for three years: but a friend of his protested against this sentence, and the woman upon examination was proved to be perjured. She therefore was imprisoned, and he gained a testimony of his innocence.

Not long ago he was again overtaken by some Jews one night, who beat him and robbed him. His prosecutor proceeded against them, and they were condemned to pay a heavy fine; in addition to which, the Jews are obliged to give an account of him once a month to the municipal authorities, and are made answerable for him. Still he suffers much from his family and other Jews, every one considering him an outcast, and one that deserves not to live: All these trials, however, do not change his desire to become a Christian. We pity this poor man with all our heart, and trust that the Lord for whom he suffers, though he knows but little of him yet, will in due time deliver him. We gave him a New Testament and some Tracts, and exhorted him to cleave to the Lord Jesus.

The next day he called on us again. He expressed his readiness to renounce his property, and his desire to give up every thing, and to undergo any hardship, if he could but have the opportunity of being further instructed in the Christian religion.

He gave us some farther proofs of the fanaticism of the sect of the Chasidim. He told us that one Chasid, who got some books from us last Friday, was rebuked very much for it by a leader of the sect. In the first place he was compelled to destroy the books, and then ordered to whip himself with nettles, if he wished to purify himself from the pollution which he had contracted.

Two other young men also were beaten, in consequence of having got some Tracts from us.

Manumission of Slaves.

The schooner Randolph, took her departure from Georgetown, South Carolina, last November, with twenty-six slaves, manumitted by a single benevolent individual, (Mr. M'Dearmid,) near Cheraw, that they might share in the benefits of the African Colony. They are represented as sober, industrious, and several of them pious. Nine of them are natives of Africa, the remainder their descendants.—*Af. Repos.*

Domestic Missionary Society of the Evangelical Lutheran Church, New York.

We have the pleasure of informing our readers, that at a Convention of Delegates from the different churches in the Western parts of New York, it was unanimously resolved, to form a MissionarySociety, whose object shall be, to supply destitute settlements, with the preached Gospel.

The Lutheran Magazine, contains the proceedings of this important Convention, from which we make the following extracts. It will certainly gratify all the disciples of Jesus, and especially those attached to our Lutheran Zion, to learn, that great efforts are made by our brethren to the North and South to extend the Redeemer's kingdom, through the instrumentality of Missionary Societies. We feel grateful to God, that he has been pleased to excite our brethren pretty generally, to support the true character of our ancient church, and to prove to our sister churches, that the spirit of Luther has not forsaken us. In Pennsylvania, Maryland and Virginia, we have hitherto been too indifferent upon the subject of Missionary institutions. The Editor some time ago, called the attention of his readers, to reflect upon the necessity of organizing Home Missionary societies, and since, his valuable correspondent, "Clericus" urged their immediate organization.—Strange as it may appear, yet it is a fact, that about the same period, North Carolina and New York, actually formed societies, for supplying our people of those states with the preached Gospel.

Thirty-five delegates assembled in May last, in our church at Minden. The Rev. Dr. Hazelius presided. Sermons were preached, and the Lord's Supper was administered.

After the constitution was adopted, the Officers and Directors for the ensuing year were elected. Hon. *William C. Bouck* was elected President, Rev. *George A. Lintner* Secretary, and Rev. *F. C. Schaeffer* was appointed to preach the Missionary sermon, at the first anniversary meeting of the Society.

From the address of the Board of Directors, we are enabled to judge of the zeal of our brethren.

"Our Church is fast increasing. Her borders are rapidly extending in every direction. But more particularly in the Western sections of this State, she exhibits an unbounded field for Missionary enterprise. In almost every region that has been traversed by our Missionaries, the people appear to be anxious to receive the Gospel, and enjoy the holy ordi-

nances of our Church. In several stations, where but a few years since our Missionaries first began to preach, we already witness the blessed result of their labors. Aided by small Missionary appropriations, the people have been encouraged in their devotion to the cause. They have organized themselves into congregations and called Ministers, which they are now endeavouring to support. These small congregations, who, in consequence of their dispersed state and indigent circumstances, labor under great difficulties and embarrassments, claim our attention. The Ministers stationed among them are rendering great personal sacrifices. The compensation they receive for their services is wholly insufficient;—Our Missionary funds are nearly exhausted;—The people are not able to contribute more, and if left to themselves must eventually be deprived of the blessings which they now enjoy.

Besides these there are a number of vacant congregations which require Missionary assistance. In many of these destitute portions of our Church, the people would willingly exert themselves, if they could be assisted in their endeavours to procure Ministers of the Gospel. There are many instances of small congregations regularly organized, where there is no prospect of settling Pastors without the encouragement of Missionary appropriations. In these cases the people are exposed to all the evil consequences of sectarian divisions. Where there are no settled Ministers, possessing the requisite qualifications to gain the confidence and affection of their people, congregations are easily scattered by the officious interference of authorised and unauthorised Itinerants, which are constantly travelling through the country,—Such instances are but too often witnessed,—congregations thus divided and distracted, cannot, without the greatest difficulty, be brought to make any exertions for the support of local Ministers. They often become so confirmed in their delusions, that they cannot even be induced to listen to the instructions of Ministers, when sent to them free of expense. It is, therefore, of the utmost importance that vacant congregations, who are willing to use their endeavours to procure permanent Ministers, should be supported and encouraged in their endeavours before it is too late. By these means, many Churches will be preserved, which otherwise will soon fall into decay, and perhaps cease to exist. The people once engaged in the cause, possessing the benefits of the preached Gospel, and the constant labors of a faithful Pastor, will know how to estimate these blessings; they will soon be in a condition to support Ministers by their own exertions, without requiring any further Missionary aid.

"This work will admit of no delay. Our suffering fellow-creatures, in whose behalf we now address you, are famishing for the want of the bread of life. Their circumstances require immediate relief. If

they are not encouraged now while they are ready and anxious to unite with us in this enterprise, they will soon begin to despair, and perhaps become totally indifferent, if not hostile, to the measures that may hereafter be proposed. If we suffer the advantages which the present period affords us to be lost, we may never again have an opportunity to gather the scattered fragments of our Church, and "frame them together, that they may grow into an Holy Temple of the Lord."

"Our object is now before you,—It is no novel experiment,—We do not ask you to engage with us in a hazardous enterprise,—Our plan was not rashly and precipitately adopted,—It is the result of serious reflection, and deliberate consideration,—We are not the first to engage in this enterprise,—Our pious ancestors were engaged in it long before us,—We follow their example,—We are endeavouring to carry forward a work, which our Protestant forefathers commenced more than an hundred years ago,—A work consecrated by the Apostolical labours of the immortal ZIEGENBALG, GRUNDLER, and SCHWARTZ, who first carried the Gospel light into the dark regions of heathen India. We would imitate the religious fervour and Missionary spirit of HERMAN AUGUSTUS FRANKE, of SPENER, and many other faithful servants of God, celebrated in the history of our Church, for their deeds of Christian benevolence. The blessings which have crowned the efforts of these distinguished Missionaries, and supporters of Missionary establishments, should animate us in our endeavours to imitate their bright example. To their faithful and persevering exertions in the cause, we are in a great measure indebted for the blessings of the preached Gospel. From Professor FRANKE's celebrated Institution at Halle, the first Lutheran Missionaries proceeded to this country. Through their instrumentality, our Church was first established in the United States. They instructed our fathers in the principles of that evangelical faith, for which the illustrious LUTHER so earnestly contended, in his day. From them we received that sacred inheritance, which was purchased by the blood of our martyred ancestors.

And shall we not freely give what we have so freely received? Shall we not communicate to our needy and destitute brethren, the precious blessings which have been so liberally bestowed on us? Shall we shut up our bowels of compassion, because we are rich and others are poor? Suppose our spiritual benefactors had done so, what would be our condition? Would we now enjoy the benefits of the Gospel and the ordinances of the Church? No! we would be left destitute of these inestimable blessings—we would still remain in heathenish darkness, and live without God in the world.

Evangelical Lutheran Synod of Ohio.

We have been favored by one of our zealous ministers, with pleasing information, from our brethren in Ohio. He informs us, that he just returned from the Synod, and expects to transmit to us the minutes pretty soon.

That our Church in the U. States, is at this time very remarkably visited by the Spirit of God, is an incontrovertible fact. Every day furnishes us with *soul-cheering* news. We knew indeed, that we had many pious and zealous ministers in Ohio, but from causes not under their control, they have not heretofore operated beyond the limits of their respective charges. Friendly to every institution, which has for its object the extension of the Redeemer's Kingdom, they have never opposed the General Synod, nor the Seminary, though they did not cooperate with us, from a want of sufficient information upon the subject. Several brethren have of late, sought and found the information, and, as was to be expected, joined the ranks of the most zealous friends of the General Synod, and its blessed Seminary.

The Intelligencer was brought into existence, with the view, that through it, our people would gradually become informed upon subjects of vital importance to the Church, whilst it would serve as a mighty instrument to enlist them, in such operations, as may be deemed requisite, to sustain the character of our ancient Church. We have not been disappointed, although it cost us much, to sustain the work.

At the late sessions of the Ohio Synod, our valuable correspondent, handed several copies of the Intelligencer to the members.—"I enjoyed myself very much, (says he.) Before I left home, I resolved to make it my business at the Synod, to rouse the sleeping energies of ourChurch, to encourage them to the recommendation of Sunday schools, to larger contributions to our missionary fund, to the spread of our Intelligencer, the introduction of the Catechism and Liturgy of the General Synod, &c. After the business of the individual Churches had been transacted, I spoke upon the important subjects, which lay so near my heart for many years, and the approbation and deep attention which was visible in every eye, especially of the deputies, you ought to have seen. O, it was truly gratifying! It seemed as if they had never heard of such a thing—but as soon as the advantages, the blessed consequences of these Nurseries of Piety were depicted to their mind's eye, they were convinced, and exhibited their hearty concurrence with loud acclamations, such as—"this was the best proposition that ever was made," &c.

Respecting the usual contribution to the missionary fund of the Synod, I spoke pretty strongly. If we looked at what other denominations did in the missionary cause, domestic and foreign, the monthly, quarterly, yearly collections, that were continually raised in their Churches, and compared with them, the paltry contributions, that were usually brought and collected by our ministers, many of whom had six, seven and more congregations, we must be ashamed before God and the world of our carelessness and avarice. And is it not so? Who, I asked, is to blame, that so little is done in our Church? The ministers! Our people are as willing to give for this best of causes, as others, if it is properly, i. e. with energy and feeling, laid before them. In this our ministers are deficient. They are afraid of losing some of their subscriptions, if they urge their congregations to contribute liberally and frequently for the spread of the Gospel. But I cheerfully lose a part of my salary so that this cause may flourish in my congregations. Likewise, I spoke for the Intelligencer. Every denomination, I said, has a religions paper, thro' which its members at the remotest ends of the Union hear, how the Lord's work is prospering in their several congregations. We have had none till now. Therefore, let us welcome it with gladness of heart, and do our utmost to its support, &c. And, oh! the Lord smiled upon my weak endeavors, all was carried unanimously. Oh, how cheering, how delightful, the consciousness to have enjoyed the approbation of Heaven, when we see that he turns the hearts of men, as the rivers to the promotion of his glorious cause!"

As may be expected, the Synod unanimously resolved, that the Intelligencer be recommended to the patronage of the people within its jurisdiction. Our brother, through whom so much has been effected, has our unfeigned thanks, and may anticipate a heavenly reward.

Religion in North Carolina.

We would call the serious attention of our readers, to the following narrative of the state of religion within the bounds of the Lutheran Synod of North Carolina, compiled by the Secretary of said Synod, from the different reports made at the sessions of May last. We endeavoured to abbreviate it somewhat, but found, that to present less than the following, would diminish its value.

"In reviewing the progress of truth and the present state of religion in the congregations under the care of this judicatory, there is cause both for humiliation before God, and also of gratitude and encourage-

ment to make greater efforts in the dissemination of the Gospel, and the promotion of the Redeemer's kingdom.

"We have cause to be grateful to the giver of all good and perfect gifts, that he has smiled on the humble efforts of his servants, and that we have had during the past year many pious and respectable accessions.

"Our Rev. Senior, C. A. Stork, who may with propriety be called the Father of many respectable Lutheran congregations in North Carolina, although incapable of preaching now, in consequence of age and infirmity, still seems to feel the same zeal and interest for the prosperity of Zion, that so eminently characterized him in his laborious life of activity. He still preaches to the hearts of some by his pious example and character which he established.

"The Rev President, G. Shober, though far advanced in years still continues to preach, visits Sunday schools every Sunday, and assists religious and benevolent societies.

"Rev. Jacob Sherer has removed from Guilford to Wythe county, Va where a large field of labour has presented itself to him, and he at this time officiates in five congregations.

"In Guilford the Rev. D. J. Hauer officiates and has many friends. But, he also endures many storms, through audacious teachers, their adherents and insolent enemies to order and discipline.

"Rev. Daniel Sherer has the care of five large congregations which are in a flourishing condition—Sixty four have been added to the churches this year, and a still greater number have made application and are now receiving instruction. Five Sunday schools were established in the above five congregations last summer, and an additional one this spring,—these have done much good among the young and old. About 300 children were instructed last summer in the Holy Scriptures, some of whom made the most astonishing progress. It is also believed that the preaching of the Gospel is frequently blessed in the congregations and made efficacious to the salvation of immortal souls, as this has been evinced in the solemn hour of death, when persons have been seen to rejoice in the anticipation of a glorious immortality. A new congregation has also been organized by the Rev. Daniel Sherer in Rowen county, consisting of twenty members, and a number more have made application for admittance.

"Rev. John Reck has the care of three congregations, some of which were but imperfectly formed, when he took charge of them, and preaches at several other places, where congregations may be formed. His audiences are generally large, respectable and often solemn. Considerable interest is felt by some of the members, in the establishment and

promotion of Missionary, Bible, Colonization and Tract societies, to the support of which they have contributed liberally. The Sunday schools are still carried on, though with not as much zeal and spirit as is desirable. About 15,000 pages of Tracts of the American Tract Society have been distributed, and deposited in the above congregation by their Pastor, which have been read with eagerness, and it is hoped will do much good. Upwards of eighty persons have been added to these three churches during the past year, and admitted to full communion by baptism and confirmation. Some of them are heads of families.

"From the Rev. Jacob Miller's reports it appears that he has the care of five congregations one of which has been visited with the quickening influence of the Spirit of God. The church on Sandy creek, Davidson county, had dwindled away to a few members, when the Rev. G. Shober visited them in the years 1816 and 1817 and excited them to greater exertions in the divine cause, and to have their children instructed, which was accordingly done; in the year 1819 twenty were added to the church, some of whom were heads of families—much solemnity pervaded the people on this occasion, but it was too much like the morning cloud and early dew. From that time nothing particular occurred until the year 1826, when a considerable religious excitement occurred among the aged and the young; twenty-six were added to the church last summer, and about forty communed on that occasion, which was truly a solemn scene, and will no doubt be remembered long.—As it respects the other congregations, there is more cause of regret and humiliation, than of rejoicing. Although there are some warm hearted and sincere Christians, who mourn on account of the breach now existing in our Zion, there is a general gloom impending, and the congregations are in a deplorable state. But, we look forward to the time, when the truth shall become victorious, and when righteousness shall prevail.

"Rev. Henry Graber, for many years a respectable member of the Lutheran Synod of Maryland and Virginia, has lately accepted a call to Lincoln county, N. C. and now preaches in six congregations. These churches have been for some years much harassed and injured by the unprecedented conduct of a certain individual and his adherents, who have occasioned discord and division in many congregations. But there are still a considerable and respectable number of persons who are the warm friends of *truth* and are zealously engaged in fighting the good fight of faith. The preaching of the Gospel is generally well attended. A Sacramental meeting was lately held at St. Paul's church, where forty persons communed, in addition to twenty-one young persons who were then admitted by confirmation, and who had been previously instructed by the Rev. John Reck. On this occasion, there was an over-

whelming crowd of attentive hearers present, many of whom were deeply affected during the exercises—it is hoped good impressions were made, that will not soon be obliterated. The people here are generally liberal in supporting the Gospel. As an evidence of this, a certain individual made a donation of 50 acres of land to be appropriated for a parsonage, and a commodious house has been built by the congregation, in which the Rev. Mr. Graber now resides. There is reason to hope that the untiring efforts of this servant of God will be abundantly blessed and that the pleasure of the Lord will prosper in his hands.

"Rev. William Jenkins has been preaching about three years in Tennessee, during which time his labors have been richly blessed and his congregations visited by the gentle breezes of the spirit of God. These churches endured a long spiritual dearth, but during the last year the Lord answered the prayers of his humble servants, and poured out His Holy Spirit upon New Hope, Shaffners, and several other churches, where a considerable revival of religion has been experienced, and many hopefully pious have been added to the church. Nearly all have occasionally experienced refreshing showers. Notwithstanding these encouraging scenes, it is often painful to witness the noxious weeds, growing instead of the sweet smelling spices which should perfume the garden of the Lord. Many of our members and their descendants are dispersed through the western district of Tennessee and Alabama, who are entirely destitute of stated preaching and many never or seldom hear the voice of a Minister of our church. Rev. Mr. Jenkins has received repeated calls to visit the destitute, but already preaches in ten congregations, most of which he has formed by his unwearied labors.

"From the Rev. Mr. Shoenberg's report it appears that on his arrival at St. John's church in Union county, Illinois, the congregations were in a desolate condition, like sheep without a shepherd, some joined other sects. Soon however the wavering became more stedfast, the desponding were enabled to rejoice and the church begins to flourish. Hundreds of Lutherans are scattered through Illinos, Indiana and Missouri entirely destitute of preaching by our Ministers, and in some places congregations imperfectly organized, extend their hands towards us saying, "Come over into Macedonia and help us." How painful it is that we must turn away from such urgent calls with a sorrowful heart, unable to supply them with the bread of life! "The harvest truly is great but the laborers are few. Pray ye the Lord of the harvest to send out more laborers into his vineyard." Our young assistants in office do also what they can, according to their capacity.

"During the last year there were about 600 baptized, 287 received into full communion by confirmation, and in all there are upwards of

2000 communicants. Our borders are annually enlarging and considerable is doing; but how much still remains undone! How many immortal souls are perishing for want of the bread of life! Loud calls we hear at every Synodical meeting from the North and South, East and West, for Ministers of the Gospel! And how shall we supply them? It is true there are some pious and promising young men now preparing in our Seminaries at Gettysburg and Hartwick, but what are those few to the many vacant congregations in the United States?—Should we not be willing to devote our time, our talents and our wealth to the support of these important and growing institutions?—Should we not daily pray for their prosperity, and encourage our pious youth to dedicate themselves to the cause of the Redeemer? These are the only sources whence we can expect able and well qualified Ministers of the Gospel. Have not some of us acquaintances, friends and perhaps even children who have emigrated to the west, and are dispersed over the vast valley of the Mississippi and Missouri, destitute perhaps of the means of grace? and can we see them remaining destitute of the blessings we so richly enjoy, environed with darkness and perishing for want of the bread of life, and remain indifferent? Can we behold other denominations embarking in the good cause, exerting every nerve to spread the Gospel and to enlarge their borders and we who are of the most ancient Protestant church and the followers of the immortal Luther, remain idle spectators? Can we behold the grand march of truth and the triumphs of the Gospel and remain cold and indifferent? Let us then commence with renewed vigor, nerved and encouraged by the glorious promises of the Gospel and unite with our brethren in the North and South to pull down the strong holds of Satan, and to carry the glad tidings of salvation to the destitute! To this end we have established a *Missionary Society*, and now we would appeal to your liberality and Christian feeling, to lend your aid and to contribute your mite for its encouragement, and then we shall be able to feed the hungry, and to supply the destitute; then shall the "wilderness and the solitary places be glad, and the desert rejoice and blossom as the rose."

Spirit of inquiry among the Jews in Poland.

In our last, we quoted a paragraph from the London Standard, stating that "a majority of the Polish Jews already recognize the *spiritual* character of Christ, and half confess a Trinity,—merely doubting or denying historically, as to the fact of our Lord being the appointed Mediator." While we suspect this language is too strong, there are

facts within our knowledge which convince us that the moral condition of the Polish Jews is essentially improving. The Journals of Messrs. Hoff, Becker and Miersohn, which we find in the London Jewish Expositor for May, contain many interesting particulars concerning them, some of which are presented in the following abstract:—

At Rodom, Mr. Hoff was visited by several Jews, to whom he spoke earnestly on the demands of the law. Their consciences being convinced, they agreed to what was stated, and acknowledged their want of a Redeemer. On another occasion, he preached a missionary sermon at the Lutheran Chapel, which was crowded with Jews and Christians.—Late in the evening, three Jews called to converse with him on the truths of Christianity, one of whom, an old man, appeared to be deeply interested. When his companions said they must go, he remarked that he should be willing te remain *all night*.

At Lublin, he gave to some Jews a number of Tracts. "By this means, (he remarks) our arrival was made known, and thus our room became besieged by Jews, so that we were obliged to shut the door, and to allow only a certain number to enter at a time. A large number of Tracts were distributed."

The next day he was visited by an old Jewish acquaintance, who communicated some interesting statements concerning what had happened in favor of Christianity among the Jews in that place.

On the third day, a Jew, apparently sincere, called at his room, and after some conversation retired, taking with him a copy of the Jewish-German translation of Isaiah. On reaching home, he spoke to his father-in-law of the fine translation he had received, and directed his attention to the fifty-third chapter, "Who hath believed our report," &c.—The old man perused it, and it seemed to make a deep impression on him. When asked his opinion about it, he said, "The prophet speaks of a person who shall come, be rejected and despised, but who shall, nevertheless, be the Redeemer from sin." After having given this natural exposition of the chapter, the old man became very uneasy, exclaiming "this is a difficult matter"; adding, "it is quite favourable to the Christians." Then he asked his son-in-law what we, the missionaries, said upon this chapter. The latter observed, that we expounded it in the same way he had done. The old man confessed he could not contradict the assertions deduced from this chapter; but he added, "Perhaps the missionaries have purposely made a wrong translation." It was then proposed that they should compare it with the original: this they did, and the result was, the true translation was justified, and the exposition confirmed. The old man then became more uneasy, but at length took refuge in the Commentary of Rashi. After a critical examination, however, of the chapter, the ill-grounded explanation of

Rashi, contributed only to confirm the old man in our view of the chapter, and he pronounced Rashi's explanation to be wrong.

We have great reason for gratitude to Almighty God, for the success which we have had with the Jews here. In no place have we found them so disposed to hear us. We may hope, assuredly, that the knowledge of the Lord their Redeemer is approaching them.—[*N. Y. Obs.*

The Quakers at Law.

By Philadelphia papers, we learn that the followers of William Penn, in open violation of their pacific principles—principles which ought to be observed in every church, "*have gone to law.*" The schism in this society both in Philadelphia and New York, we mentioned a few weeks ago. The circumstances giving rise to the suit, now pending in the former city, as stated by the Star, are as follows:

The party in the defection which is said to be the majority, had broke down the wall of a grave yard to which they were determined to have access for the burial of their dead, and had made a gate for themselves. The matter came up first before the Mayor of the city, upon a charge of forcible entry, and disturbance of the peace, and the party refusing to be bailed were committed to the common jail. The question is now agitated before a judge of one of the superior courts, whether the proceedings in the Mayor's court shall be reversed, and this seems to bring in collaterally, the question of doctrinal sentiments. We have been somewhat amused at the blunders of Lawyers, when they have occasion to speak about subjects of theology. What does Mr. Ingersoll mean by the following language? "The very question of a Trinity or Quatrinity, was settled in the Council of Trent by a majority of one, and millions have acquiesced in the decision." Was the doctrine of the Trinity not settled before the Council of Trent? And was it then a question whether there should be *three* or *four* persons for the Godhead?

The defection which is chiefly supported by Elias Hicks, boldly denies the distinguished tenets of their predecessors, and virtually rejects the Gospels of our Lord. It is time for evangelical Christians to be united as one man, to form an invincible phalanx against the attacks of error and unbelief, to exemplify their spirit by their common sympathies, and to exhibit that uniformity in faith and practice which should characterize those who have all "*drunk into one spirit.*"—Visit. & Tel.

An important Question to Ministers, Elders and Deacons of the Lutheran Church.

My Christian Brethren,—The signs of the present times are indeed of the most animating character. They are well calculated to cheer the heart of the christian, as he pursues his earthly pilgrimage towards that land where the wicked cease from troubling and the weary are at rest. It does appear as if the time, even the set time to favour Zion had arrived. Christians every where seem to be awakening to a sense of their privileges and to a sense of their duties. They begin to believe that the Redeemer's kingdom is indeed the most important kingdom upon earth, and that citizenship in the commonwealth of Israel is a passport to greater blessings than the munificence of kings and emperors can give, or their displeasure take away. In churches long established and long languishing in spiritual apathy and total inactivity in the cause of religion, we have seen a spirit of renovated life and holy zeal arise, and diffusing its vital influence over whole congregations, produce a general moving among the dry bones. Young churches have sprung up, and in a short time, as if by pentecostal influence, equalled the number and oft surpassed the zeal of long established congregations. Nor is the brotherly love of Christians any longer circumscribed by the landmarks of a particular sect, or similarity of language, or boundaries of national territory: the disciples of Christ begin to understand the precept of Christ: "Go ye into all the world and preach the Gospel to every creature." And the nations of the earth appear to be fully prepared by the providence of God, to listen with joy to the glad tidings of salvation. In the destitute portions of our country there seems to be an unusual hungering and thirsting for the words of eternal life, and particularly from the descendants of our own church do we hear the reiterated cry, "*come over and help us.*"

And has nothing been done for their relief? Yes, we rejoice to say that something has been done, and a willingness evinced to do much more. And the active part which you, my Christian brethren, have sustained in bringing about the cheering signs of the times to which we have adverted, as well as particularly in preparing to supply the wants of the destitute parts of our own church, encourages me on this occasion, to address an important question to you. Ye have co-operated manfully in establishing a Theological Seminary, which promises to be a rich blessing to our church. Ye have, in different sections of our country, established Missionary Societies and provided funds to send

the heralds of the cross to our destitute brethren of the South and West—when lo! to our surprize there are not half as many young men prepared to enter the vineyard of the Lord, as you are able and willing to support! We had expected that after the establishment of the Seminary we would of course have a full supply of zealous and able Ministers, nay I have heard some contracted individuals express the opinion that there would be more than could find employment; forgetting that three fourths of the human family are yet to be evangelized. But we had almost forgotten that the Seminary could not prepare for us a sufficiency of Ministers unless we send to the Seminary a sufficiency of students. It is even thought by many that the number of students now at our school of the prophets is large, as it amounts, I believe to somewhat more than twenty. But as the course of theological studies requires three years, and as some of the young gentlemen devote a part of their time to preparatory studies, and will require at least four years for the completion of their course; the number of them who will annually be ready for labor is only five or six, a number totally inadequate to the wants of the church! In short, three times the present number of students would do no more than fill the vacancies occasioned by death, and supply the new congregations formed by the natural increase of population in the South and West, and furnish as many Missionaries as are now required by our church.

The great difficulty therefore now seems to be want of students, and a chief duty devolving on the disciples of our Lord, and on you as the watchmen and stewards of the church, appears to be to pray to the Lord of the harvest, that he would send forth more labourers into the harvest. And now, my Christian brethren, the *important question* to which I would call your attention is: *has each one of you reflected how great is the harvest and how few are the labourers, and earnestly prayed the Lord of the harvest to send forth more labourers?* If you have not, then you are yourself in part the cause why so many of your brethren according to the flesh have none to break unto them the bread of life; if you have thus earnestly prayed, let me enquire have you also looked around you to see whether God answered your prayer? whether there is not some pious young man in your congregation whom he has made willing to forsake the world and devote himself to this holy work, and in whom nothing more is wanting than that the matter should be proposed to him? Doubtless, if you all faithfully discharge this duty, the number of students at our Seminary would soon be doubled and soon trebled, and faithful and able Ministers could regularly be prepared for all the churches already established, Missionaries for our frontier settlements be procured, and a remnant be left to discharge at least some small part of your duty in evangelizing the six hundred millions of our

race who have never heard of the Saviour of sinners, and to whom that Saviour commanded you to preach the Gospel!

But should it appear in this, as it has in all former ages, that the Lord choses for this work some who, though rich in faith, are poor in this world's goods; ought you therefore to reject those whom God approves? Or ought you not rather out of the abundance wherewith the Lord has blessed you, to minister to the wants of such poor disciples, by encouraging others to do likewise, thus aid them in becoming qualified for the great work of the ministry? Moreover, I have heard that several pious young men have been prevented from repairing to our Seminary for want of such aid, and as there *cannot be as many well qualified Missionaries obtained as the church is now prepared to send out;* I would suggest to the churches the propriety of uniting both purposes in their associations, and whilst establishing Missionary societies, call them *Missionary and Education Societies*, and apply their funds in equal portions to both purposes. If these measures are adopted, and carried into effect with the zeal which has characterized all your recent measures, we may certainly anticipate the happiest effects for our Lutheran Zion, and for the kingdom of our Redeemer in general. ADELPHOS.

Religion of the Ancient Germans.

Nature taught the ancient Germans their system of divinity. Her powers and phenomena constituted the objects of their adoration, and their religion bore the deep impress of nature's universal being. It was more simple, more ennobling than the worship of the neighboring nations, and while it approximated nearer to the grand discoveries of religious truth which nature unfolds, it evinced that superior judgment and profound penetration, which even now so eminently distinguish their posterity. Although still uncivilized and crude in manners and religion, yet they felt within them the natural inspiration of the Great Eternal—they saw and felt that there was an Almighty and Omnipresent God; and for this reason they esteemed it derogatory to his exalted character, to confine him within the walls of an edifice, or to represent him in any form which human ingenuity could devise. Temples they never erected, but groves and forests, whose pillars and tapestry were nature's ornament, and whose gorgeous canopy was the heavens, were consecrated to sacred purposes, and that holy mystery, which they longed to know but could not discover, was dignified by the name of Deity. They differed still farther from other nations in their religious faith, for they firmly maintained the immortality of the soul,

which armed them against the fear of death. In the joyous expectation of another life, they cheerfully devoted themselves to death, when life could be purchased only by slavery.

These comparatively pure views of religious truth, rendered the Germans peculiarly disposed to the reception of Christianity. The Jews, Greeks and Romans were enervated by luxury and licentiousness —the doctrines of Jesus were too self-denying for their vitiated taste —they had proceeded too far in vice, and wandered too far from the true God to embrace immediately the divine religion. But the Germans, soon perceived its admirable adaptation to their wants, and being fitted by nature and education for the reception of the truth, and the practice of its virtues, it soon became popular and finally universal.

The Germans, like the Persians adored the sun and fire, but worshipped as their Supreme God, Wodon or Goden. They beautifully and appropriately called him, Universal Father. In the sacred groves, they kept white horses, dedicated to the sun, which were attached to consecrated chariots, and guided by Priests or Princes. They carefully noticed the neighing of the horses, for that was regarded as a foreboding of something that was to happen.

The earth, which they called Hertha, was worshipped as the most beneficent Goddess.

They believed firmly in prophecies and omens. When they were engaged in war, a duel was fought between a captive of the enemy and one of their own soldiers, each in his national armour, and the event of this single combat, was regarded as the determination of the Deity as to the result of the war.

No pomp or pageantry was allowed at their funerals. The bodies of their principal men, only, were consumed with costly wood, together with his arms or his war horse. Their proudest monument was a hillock of sod. Magnificent tombs they despised as burdensome to the dead. Lamentation and tears continued but a short time, but profound sorrow of soul endured long. Piteous mourning they considered ornamental to the softer sex, but pious recollection of the dead, they regarded as a more masculine virtue.

This religion mingled itself with all the transactions of the Germans, and exerted a powerful influence over their life and conduct; but, like all other nations in the darkness of barbarity, their religion was gross and their ideas superstitious. Yet their adoration was directed to an infinite and invisible Being, and though lesser objects of worship attracted their attention, still it was to the Supreme Intelligence alone, that their heartfelt tribute and fervent aspiration were continually breathed forth. It was this Being, who claimed their profoundest rev-

erence, and demanded their most grateful worship. They felt themselves continually in his awful presence. When they stopped, when they moved, it was with fear and trembling. Every circumstance of their lives was wrought by their wild fancy, into some supernatural token. When the leaf rustled in the breeze, it was a whisper from heaven—when the thunder rolled in awful majesty, it was the Deity that addressed them. Amid the lonely solitude of the forest, they felt and acknowledged the power of the Divinity. When they looked abroad over creation, when they turned in admiring gaze to the beauties of the heavens, they mingled with their conceptions of the grandeur of the scene, their ideas of that Eternal Spirit, who sits behind the elements He has formed, and combined them into all the varieties of a wondrous creation.

HERRMAN.

Prevalence of a Mother's Prayers.

Mr. Editor,—While in the service of the American Home Missionary Society, in the town of ——, New York, I became acquainted with a family, whose history may interest the readers of your valuable paper. The number of the family was seven, viz: the father, mother and five sons. The first four of the sons were between fourteen and twenty-two years old. Of this family the only individual who professed religion was the female head, who had for several years been an ornament to the visible church. Soon after making a public profession of her faith, she felt it to be her duty, and a most precious privilege to dedicate her children to God in baptism. She led them to the altar and the emotions of her soul were unutterable. Her melting heart went up to God in supplication for his blessing on herself and her offspring. Fervent ejaculations like the following ascended from her anxious spirit. 'O Lord, give me grace to perform the conditions of this covenant into which I am now entering. Enable me to train up for thee my dear children, which I now bring into thy temple to dedicate to thy service. Help me to instruct them; to pray for them, and to set a pious example before them. Ever impress my mind with the obligations which thy covenant lays upon me. O may I always feel that without thy grace to renew and sanctify my offspring, all my labours for their good will be unavailing. Now, Lord, give me faith to take hold upon thy covenant for the sake of Jesus Christ, my Redeemer."

After these silent breathings of her soul to God, she reached out the hand of faith and laid fast hold of that promise where God engages to be a God to faithful believers and their seed. When the seal of the

covenant had been placed upon her children, she returned from the sanctuary thankful for the inestimable privilege which she had enjoyed. Never after did she forget the feelings and the vows of that day. Her children were instructed in religion and always were favored with a living example of its excellency.

When I first became acquainted with the family, the father was intemperate, and of course, neglectful of business; and the children were mostly from home laboring to procure a comfortable support for themselves and their parents. Within a few weeks from the commencement of my ministerial labors in that place, several of the sisters in the church (among whom was the mother of this family) agreed to set apart a season at 11 o'clock each day, to implore the blessing of Almighty God on their respective families. Not long had this concert been observed before it was ascertained that several individuals belonging to these families were convinced of sin, and anxious to know the way of salvation. The two eldest sons of this godly *mother* were among the inquirers. Encouraged by this discovery she became uncommonly solicitous for the salvation of her children, especially for those who were serious. One day after coming from the 11 o'clock concert she said to a Christian friend, "I have had peculiar exercises to day, while praying for my family. I believe the Lord is about to do a great work for me, and that one of my children is *now* or will soon be, a *Christian.*" Her sons were at this time, as I mentioned above, living from home in another neighbourhood. The evening of the same day, I had a lecture in that section of the town, and the second son was present. While the people were assembling, as I stood at the door of the school house, this youth came to me with tears of joy, and in a low tone of voice said, "I hope I have found the Saviour! He appears precious to me! I don't know but I am deceived, but I hope not."—After giving him some advice, the people being collected, I went into the meeting. This young man, who before was gay and thoughtless, has from that time given evidence of a saving change. Now, whether God, at this day does sometimes give intimations to his children that their prayers are heard and answered, I will not attempt to decide.—The same mother had similar feelings at another time, respecting another of her sons who was also hopefully converted. And this lady is not inclined to enthusiasm. She is a person of talents and considerable information, but it is not my design in this paper to discuss curious questions. My object is simply to relate some striking facts which stand connected with the prayers of this mother in Israel. In about two weeks from the lecture just mentioned, her oldest son came out boldly on the Lord's side. In two months more the fourth son, after having been deeply impressed for some time, began to express a trem-

bling hope that his sins were pardoned. Three months later the father was brought to feel himself to be a guilty perishing sinner. His soul was full of anguish in view of his past sinfulness of heart and life.—After a week of restless nights and anxious days he submitted to Christ. Three months from this the third son, (the only adult member of the family who had remained unaffected,) was pricked in the heart, and cried out "What shall I do to be saved?" In a few days, his soul found peace in the Saviour.

The father and four sons have all united with the church of which the mother was a member. I have seen this praying woman communing at the Lord's Table with her husband and all her adult children. And I have heard this father and each of these sons at different times lead, in family worship. Two of the sons are now studying for the Gospel Ministry.—*Visitor & Telegraph.*

Ordination.—Mr. William Jenkins and Mr. John C. A. Schoenberg, were solemnly ordained Pastors of the Evangelical Lutheran Church, by the Synod of North Carolina.

Parochial Report of the Synod of North Carolina—567 were baptized during the last year; 245 added to the Church by confirmation, and 1927 partook of the Lord's Supper.

A gentleman of Washington visited the town of Lowell, Msssachusetts, last Autumn. He saw in five cotton factories *twelve hundred females* employed. It was to him a novel sight, and an interesting one—so large a number of females, coming from various parts of New England, industriously and usefully employed, of all ages from twelve to thirty, exhibiting great neatness, and the most perfect order and quickness—healthy and cheerful—and above all, to learn that it had not been necessary to dismiss one of this great number for immodest or improper conduct.—*Nat. Int.*

A change of mind.—On Tuesday night last, about 9 o'clock, a Frenchman on board one of our steam ferry boats, passing from Brooklyn, deliberately tied a handkerchief around his body and jumped overboard, at the head of the boat, passed under the wheel and disappeared. He had avowed his determination to destroy himself, but appears to have changed his mind, after being in the water some time, and probably becoming sobered by the cold bath. He roared out lustily for help, and the other boat coming from New York picked him up, quite overjoyed to find he had been "saved from his worst enemy—himself."—*Star.*